

The Place of the Toyo Bunko in World Asian Studies

A Retrospect and Prospect at the Fiftieth
Anniversary of Its Foundation
(1924-1974)

By Kazuo ENOKI

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The Toyo Bunko has two functions, one as a library, the other as a research institute. Both of these aspects must be brought out in any account of the Toyo Bunko.

As a library, the Toyo Bunko started with the purchase in 1917 by Iwasaki Hisaya 岩崎久彌 (1865-1955) from George Ernest Morrison (1862-1920), then an adviser to the President of the Republic of China, of a collection of 24,000 volumes, largely of books in European languages concerning China. This figure of 24,000 includes not only separate volumes or bound volumes of magazines, but also small pamphlets, off-prints, maps and engravings, counted singly. A detailed list of all these items appears in: *Catalogue of the Asiatic Library of Dr. G. E. Morrison, Now a Part of the Oriental Library, Tokyo, Japan*, 2 vols., 19×26 cm, pp. 8+802, 551, Tokyo: The Oriental Library, 1924.

Morrison was originally a journalist on the London *Times*, with responsibility, as special correspondent, for the region of Indo-China, Thailand and Burma. From March 1897 he was stationed in Peking, reporting on the situation in the Far East with special reference to China. His reports were renowned for their speed and accuracy and were highly appreciated not only in England but also throughout Europe. Morrison combined his world-wide reputation as a journalist with strictures on the corruption and decadence of the Ch'ing (Manchu) bureaucracy, sympathy with the sufferings of the impoverished populace, and support of the revolutionary movement; and this combination persuaded the government of the Republic of China, which replaced the Ch'ing (Manchu) Dynasty, to invite him to be a political adviser to the President and to appoint various other foreigners to advisory posts

on his recommendation. One example of this was the appointment of Dr. Ariga Nagao 有賀長雄 (1860–1921) as an adviser in the field of international law.

Morrison was unable to read Chinese. He was helped by Edmund Backhouse (1873–1944) with material in Chinese, while himself collecting documents in European languages concerning China and consulting them for his own purposes. At the time, there was no such collection whether in Peking or anywhere else in China, and he was further impelled by a sort of collector's mania to preserve in his collection any document in a European language concerning China which might come into his hands. He was the son of the headmaster of Geelong public school, near Melbourne, in Australia, and became a doctor after studying medicine at the universities of Melbourne and Edinburgh. His mother tongue was therefore English, in addition to which he was fluent in Spanish, but we do not know whether he could read or speak any other languages. However, the documents he assembled range over nearly all the European languages.

At his residence in Peking, Morrison built a splendid concrete library for the storage of his books, employed a librarian for their arrangement, and finally opened the library to the public, making it available for general use. He himself called this the "Asiatic Library", but it was known to the world as the "Chinese Library of Dr. Morrison" and very highly regarded not only in China but throughout the Far East, as the most complete collection of works in European languages concerning China. *The Encyclopaedia Sinica* (Shanghai: Kelly and Walsh 1917, pp. viii+633) by the Englishman, Samuel Couling (1859–1922), was practically the unaided work of its author, and was highly valued at the time of publication for the information it provided on a multitude of topics concerning old China. For us today, it has interest as a source of information as to the knowledge of persons and things which must have been possessed by many people from about the middle of the nineteenth century. So it is very much worthy of note that the ultimate completion of this encyclopaedia was accomplished with the aid of Morrison's collection of books. And furthermore no small number of writers completed their articles in the same way.

Morrison handed over this collection to Baron Iwasaki Hisaya in 1917. There were a number of reasons for this, of which the most important was the following: with the fall of the Ch'ing (Manchu) Dynasty and the establishment of the Republic of China, there was a sudden upsurge of interest in China on the part of the rest of the world, numerous publications on the subject began to circulate all over the world, with the result that Morrison, try as he might, found himself unable to collect and arrange all the material comprehensively. At this time, a friend of Morrison's, Odagiri Masunosuke 小田切萬壽之助 (1868–1941), an official of the Yokohama Specie Bank, stationed at the Peking branch, who fully understood the value of the collection, got

to know something of Morrison's plan to sell it; he then hastily informed the bank president, Inoue Junnosuke 井上準之助 (1869–1932), who in turn urged it on Iwasaki and decided him to buy it.

There were offers also from the universities of Harvard, Yale and California, and from the Government-General of Korea, but because the first proposals had come from Odagiri, Morrison refused all others.

It is true that Morrison hoped that his collection, formed as it had been in the Far East, should, if possible, remain there, but its transfer to Japan was entirely due to the timely and shrewd measures taken by Odagiri, Inoue and Iwasaki, and it is to these three men, apart, of course, from Morrison, that we Japanese owe deep gratitude for the privilege of using the Morrison collection.

Iwasaki called this the Morrison Library and established it in a corner of the Mitsubishi Office Quarter in Marunouchi. In consultation with Ueda Kazutoshi 上田萬年 (1867–1937), head of the Faculty of Letters at Tokyo University and Professor Shiratori Kurakichi 白鳥庫吉 (1865–1942), he went on with Morrison's plan, continuing to collect European language works relating to China. At the same time, he extended the scope of the collection to cover not only China but the entire area of Asia, including also Egypt on account of its close connection with the ancient, medieval and modern civilization of Asia. He further set about assembling works in Chinese and other indigenous languages. Engaged on carrying out this plan were Wada Sei 和田清 (1890–1963), Ishida Mikinosuke 石田幹之助 (1891–1949), Kunishita (later Iwai) Hirosato 國下 (岩井) 大慧 (1886–1971), Akiba Takashi 秋葉隆 (1888–1954) and Takahashi Kunie 高橋邦枝 (†1923).

The arrival of the Morrison Library was an epoch-making event in the history of Japanese oriental studies. The Morrison collection completely covered not only all the work of European and American sinologists so far known to the Japanese, but also works that, though known to them, they had never actually set eyes on, as well as many other publications of which they did not even know the names. As an example, we may take the works of the representative French sinologist of the time, Edouard Chavannes (1865–1918); all thirty eight of these that had so far appeared were in the Morrison Library, while at the Library of the University of Tokyo fewer than ten were available. One can readily imagine the astonishment, the rapture of our countrymen in the presence of one hundred and twelve complete sets of learned journals or the *Blue Book* and the Misson Report. These works were open to the public in the small Marunouchi office, while scholars in more distant places could take items out on loan.

The Morrison Library survived the Great Earthquake of 1923. On 19 November of the following year, it was reorganised as a public foundation called the Toyo Bunko 東洋文庫 or Oriental Library under Inoue Junnosuke as chief trustee, and moved to a newly constructed building in its present

location. The trustees were Ueda Kazutoshi, Shiratori Kurakichi, Kiuchi Jūshirō 木内重四郎 (1865–1925) and Kirishima Shōichi 桐島像一 (1864–1937); superintendent, Odagiri Masunosuke; secretary (later altered to manager), Ishida Mikinosuke. The manager combined the duties of office manager and librarian. The Research Department was set up at this time, but this relates to the research activities of the Toyo Bunko and will be treated later.

The books in the Toyo Bunko are divided into two main categories: 'western books', *i.e.* books in European languages, and books in all other languages. The western books are subdivided into seventeen sections: I. General reference works, (then from) II. Asia in general and the Pacific area (to) XVII. Japan. From III. China on, further subdivision is geographical and each subsection is arranged under: 1. General accounts: 2. Geography: 3. People: 4. Psychology: 5. Natural history and so on. 'Asia in general' means, basically, works covering two or more regions of Asia.

Since the war, the sections of western books have increased to nineteen, with the addition of XVIII. Periodicals and XIX. Central and South America.

Among works in languages other than European, one can list, first of all, books written and published in China, followed by works in Korean, Japanese, Manchu, Mongol, Tibetan, Vietnamese, Hindi, Persian, Arabic, Turkish and various other languages such as the languages of Central Asia from ancient to modern times. Note, however, that the Korean and Vietnamese books and manuscripts, which are written in Chinese, are classified separately from those of China proper, as Korean books and Vietnamese books, just as Chinese books published in Japan or books written in Chinese by Japanese are classified as *Washo* or Japanese Books. The total number is about 600,000 volumes.

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To put in word, the special quality of the Toyo Bunko, it is a remarkably complete collection of essential and practical material for research. However, for Japanese publications relating to Japan and Japanese studies and European, American and Russian publications concerning Japan and Japanese studies, the Toyo Bunko is not so enthusiastic. This is for the reason that there are so many admirable collections of Japanese books in the country, of which the largest one is that of the *National Diet Library* (*Kokuritsu Kokkai Toshokan* 國立國會圖書館, established in 1948 on the basis of the former *State Library of Japan* (*Teikoku Toshokan* 帝國圖書館). As to European and American publications concerning Japan and Japanese studies, the Toyo Bunko has stopped to make a systematic collection since 1934 when the *Society for the Promotion of International Cultural Relations* (*Kokusai Bunka Shinkōkai* 國際文化振興會 which was known as KBS) was established and started to make a vigorous effort to estab-

lish a very systematic collection of this kind of books. The collection of the KBS now makes a part of the library of the Japan Foundation which absorbed the KBS in 1972. In the field of Chinese works, the Toyo Bunko is poor in old printing blocks and manuscripts, compared with such libraries as the *Imperial Household Library* (*Kunaichō Shoryōbu* 宮内廳書陵部), the *Cabinet Library* (*Naikaku Bunko* 内閣文庫) or the *Seikadō Bunko* 靜嘉堂文庫, but it is inferior to none of them as a systematic and compendious collection of practical books. These include: 3,000 regional gazetteers of China in 60,000 fascicules, nearly 800 genealogical records, more than 1,500 collected works (叢書), almost 6,000 (single) items of collected works (文集), the complete Ch'ing (Manchu) Dynasty's *War History* (*fang-lüeh* 方略), the whole of *Who's Who* of the Ch'ing 清 period (*Chin-shên ch'üan-shu* 縉紳全書), several thousand rubbings, nearly eight hundred fragments of oracle bones; all this material is of extraordinary value to scholars. One can say much the same about the Korean material. The basis of this is the libraries of Maema Kyōsaku 前間恭作 (1868–1941) and Hidehara Taira 幣原坦 (1870–1953). Published books and manuscripts not included in these libraries were purchased or photographed wherever they might be found all over Japan, while post-war reprints or other publications produced in Korea have all been collected. The Toyo Bunko has thus a collection of Korean material probably second to none in Japan in quantity and quality.

Turning to western books, Morrison's collection originally included, concerning China at any rate, very nearly all the important material up to the end of the 1930's, that is to say when the situation was such as to make the import of books from abroad difficult. One may point to the fact that, when the Morrison Library was still in Marunouchi, K. S. Latourette came here to gather material for writing his famous *A History of Christian Missions in China* (New York: The Macmillan Company, 1929), and the tale of Professor Gotō Suetō 後藤末雄 (†1967) of Keiō Gijyū 慶應義塾 University, who went to France in order to write his doctoral thesis on *The Westward Penetration of Chinese Thought in France* 支那思想のフランス西漸, and, when he came back, found that there was more material in the Morrison Library than over there. Then, very recently there was the German Professor of Mongolian Studies at Bonn University, Walther Heissig, who came in search of reference material for his large *Geschichte der mongolischen Literatur* (2 Bände, Wiesbaden: Otto Harrassowitz, 1972, pp. xix+969), and Walter Simon, Emeritus Professor at the School of Oriental and African Studies, London, who spent some months here on his Tibetan linguistic studies. Every year there is an increasing number of such people coming over for quite long periods of study from Europe and America as well as from Korea and Taiwan.

The enhancement of the value of the Toyo Bunko collection, thus constituted, has proceeded by means of a number of bulk donations or purchases. These include principally: (1) the above mentioned Korean books

of Maema Kyôroku and Hidehara Taira; (2) the Chinese library of Fujita Toyohachi 藤田豊八 (1869-1929), who lectured on the history of east-west relations at Tokyo Imperial University and Taihoku (*i.e.* T'aipei) Imperial University (his European books were donated to the latter university); (3) the large Chinese library of Odagiri Masunosuke (1868-1941) (some 20,000 volumes, the largest item of all); (4) the collection of Annamese (Vietnamese) books made by Nagata Yasukichi 永田安吉 when consul-general at Hanoi in French Indo-China; (5) several thousand pamphlets and magazines concerned with modern Chinese history belonging to Matsumura Tarô 松村太郎, an indefatigable collaborator with the Toyo Bunko when he was in Peking, very greatly contributing in particular to its collection of collected works (叢書), local gazetteers, genealogies and the Veritable Records (*shih-lu* 實錄) of the Ming Dynasty. To these must be added: (6) 1831 works on Japanese, Chinese and European medicine assembled by Fujii Naohisa 藤井尚久 (1894-1967), who wrote the third section, on the history of internal medicine in Japan, of the *History of Japanese Medicine before Meiji* (*Meiji zen Nihon Igaku-shi* 明治前日本醫學史) 5 vols., published by the Japan Academy or Nihon Gakushuin 日本學士院, 1956-1964; (7) Japanese medical works donated by Kawaguchi Nobuhiro 河口信廣 of Furukawa City; (8) sets of collected works of the Ming and Ch'ing (Manchu) dynasties, collected by Fujita Toyosaburô 藤田豊三郎 of Hirosaki 弘前, and donated by his son, Fujita Mototarô 藤田本太郎; 610 volumes of Japanese works on far eastern history collected by Iwai Hirosato 岩井大慧, first secretary of the Toyo Bunko Branch of the National Diet Library; (10) works in Thai (some 1,000 so far) donated by Matsuda Yoshihisa 松田嘉久, resident in Bangkok.

To these which are the principal items we should add: (11) about 103,000 photostats in 258 volumes of the *Siebold Documents* donated by the *Japan-German Cultural Society* in 1936; (12) 74 letters passed between Lafcadio Hearn (1850-1904) and Basil Hall Chamberlain (1850-1935), also donated in 1936 by the *Harada Sekizenkai* 原田積善會 (and 51 additional letters purchased in 1937); (13) the private collection (concerning politics, economics and international relations) of the first chairman of trustees of the Toyo Bunko, Inoue Junnosuke donated by his family in 1936.

It may very well be that, among the above, the Toyo Bunko's photostats of the Siebold documents are the only complete set in the world, there being a part missing from those preserved in the home country of Philipp Franz von Siebold (1796-1866).

Apart from the above, there are four collections, donated or largely so, which deserve special mention both for their size and their quality. First is the *Iwasaki Bunko Library* 岩崎文庫 donated by Iwasaki Hisaya; second, the large collection of Tibetan documents of which the nucleus is the collection Kawaguchi Ekai 河口慧海 (1866-1945); third, the library of the *Society for Cultural Activity to Commemorate the Hundredth Anniversary of the Open-*

ing of Japan (*Kaikoku Hyakunen Kinen Bunka Jigyô Kai* 開國百年記念文化事業會), donated by the society; and fourth, the Umehara archaeological material, donated by Professor Dr. Umehara Sueji 梅原末治.

The *Iwasaki Bunko Library* consists of Japanese and Chinese books originally collected by Iwasaki Hisaya to which were added the *Unson Library* 雲村文庫, put together by Wada Tsunashirô 和田維四郎 (1865–1920). Wada was originally a mineralogist, and in the course of his career was successively professor at Kaisei School 開成學校, professor in the Physics Department of Tokyo Imperial University, head of the Geological Research Institute, head of the Office of Mines, supernumerary official of the Property Office of the Imperial Household, and head of the Yawata Iron Foundry. He published many articles in this field. But, about the time of his retirement from office in 1902, he set himself to collecting, with all his energy, old Japanese block-printed books, ancient documents and old geographical treatises, and, while making this collection on his own account, sought out the acquaintance of Iwasaki Hisaya and Kuhara Fusanosuke 久原房之助, presumably to induce either of these two persons to buy anything beyond his means. In the mineral field, he had built up a large collection of specimens from all over the world. This he later sold to the Mitsubishi Mining Research Institute which was under the direction of Iwasaki Koyata 岩崎小彌太 (1879–1945), cousin of Hisaya. It is said to be the foremost collection of such specimens in the world in point of the number of different kinds and the minute accuracy of their classification. Wada adapted his methods of mineralogical classification to old Japanese block-printed books, and gave to the world his famous *Saga-bon kô* 嵯峨本考 and *Hôsho Yoroku* 訪書餘錄. The latter was the first thoroughly systematic contribution to the history of Japanese printing, and, as is no doubt generally known, it still enjoys high esteem. Wada himself drew up the seven fascicules, in small format, of the *Catalogue of the Unson Library* 雲村文庫目錄 as a catalogue of his private collection, while entrusting to Wada Mankichi 和田萬吉 (1865–1934) the task of compiling the *Bibliography of Old Printed Geographical Treatises* (*Kohan Chishi Kaidai* 古版地誌解題, 1916). The latter includes quite a number of items not found in the former. Wada handed over everything contained in the *Catalogue of the Unson Library* to Iwasaki Hisaya, who presented it en bloc to the Toyo Bunko. The contents are given in detail in the *Catalogue of Japanese and Chinese Books in the Iwasaki Library* (*Iwasaki Bunko Mokuroku* 岩崎文庫目錄, 1942, Toyo Bunko). The material that Wada arranged for Kuhara to buy from him later passed into the hands of Gotô Keita 五島慶太 (1882–1959), and is now lodged in the *Daitôkyû Kinen Bunko* 大東急記念文庫 or the *Memorial Library of the Greater Tôkyû Company* of which Gotô is the founder.

The Iwasaki Library is a single large collection of precious books consisting principally of: (1) Ancient manuscripts and documents handed down in the Hirohashi 廣橋 family, known collectively as the Hirohashi Documents 廣橋

文書; (2) A large number of old printed books and manuscripts including the Gozan block-prints 五山版, old movable type books and the Saga-bon 嵯峨本; (3) A large number of famous writers' (scholars, littérateurs) holographs from the Edo and Meiji periods; (4) Red books 赤本, black books 黒本, blue books 青本 and books of yellow cover 黄表紙. Furthermore, the Hirohashi books include four national treasures, the *Kobun Shôsho* 古文尙書, the *Nihon Shoki* 日本書紀 (reigns of Suiko 推古 and Kôgyoku 皇極), the *Collected Uta of the Monk Myôe* 明恵上人歌集 and the *Shih-chi* 史記 (main chronicles of the Hsia 夏 and the Ch'in 秦) and three classified important cultural articles (*Fusô Ryakki* 扶桑略記 Section 4, fragments of the *Ritsu* 律 and of the *Ryô no Gige* 令義解). In addition, there is a very large quantity of material for the study of medieval Japanese history, material concerning court rites, diaries of court nobles and so on. The Hirohashi books were once the property of Fujinami Kototada 藤波言忠, descendant of an aristocratic Kyôto family, and passed into the possession of Iwasaki Hisaya through the Muraguchi 村口 Bookshop in about 1915. About the time of the Meiji Restoration, Fujinami sold off the greater part of his collection, keeping only the document section. This is said to have fitted into about thirty five Chinese suitcases, and, after it had apparently been sold by Muraguchi Hanjirô 村口半次郎 to Iwasaki for ¥100,000, the amount handed over to Fujinami would have been at the most ¥20,000 or so. The whole story appears in *Shimi no Mukashigatari* 紙魚の昔がたり (*Tale of Book Worms*) (compiled by Sorimachi Shigeo 反町茂雄, Tokyo: Hôsho Kai 訪書會, November, 1934, pp. 70-71). The intermediary in the matter was Wada Tsunashirô.

The second collection is that of documents in Tibetan, the nucleus of which consists of items found by Kawaguchi Ekai in Tibet and elsewhere. This includes several different printings of the Tripitaka, extra-canonical material and documents collectively grouped under neither heading. In Japan there is a large collection at Tôhoku 東北 University which is comparable to this one, but there is a number of items in the Toyo Bunko which are not to be found even at Tôhoku University and the Toyo Bunko's is one of the finest collections in the world. It is said that even in Tibet there is no single place where such a collection exists. Rare items are the Tibetan religious pictures (*thang-ka*) collected by Tada Tôkan 多田等観 (1890-1967), and the sùtras of the Sakya sect brought by Sonam Gyatso. The latter belong to Sonam himself, but he had reprints made a few years ago, which are much valued by scholars in the field since there is nothing like them elsewhere in the world.

The *Society for Cultural Activity to Commemorate the Hundredth Anniversary of the Opening of Japan* was founded in 1951 to commemorate the arrival of Perry's ships in 1853 and the conclusion of treaties of friendship with America, England and Russia in the following year (1854). It compiled and published four items in 34 volumes, starting with *Japanese Culture in*

the Meiji Era in Japanese and English (Japanese edition, 14 volumes; English edition 9 volumes). The Society was disbanded in 1960 and presented its library to the Toyo Bunko, where it had its office. The contents are listed in detail in the *Classified Catalogue of Documents relating to Japanese Modern History in the Toyo Bunko* (3 vols., 1961–1963), and they constitute a collection of most valuable documents on the political, economic, military, diplomatic, historical, literary, religious and social aspects of Japan in the 19th and 20th centuries.

The Umehara Archaeological Material consists of material to the collection of which Umehara Sueji 梅原末治 has devoted the heart's blood of half his life: several tens of thousands of maps and photographs of archaeological remains in Japan, Korea, Manchuria, Mongolia and China and about 2,500 books. The books have long since been listed and a catalogue of the archaeological materials relating to Korea appeared in 1967 under the title, *Umehara Kôkoshiryô Mokuroku: Chôsen no bu* 梅原考古資料目録: 朝鮮之部 (*Catalogue of the Umehara Archaeological Material: Korean Section*). Professor Dr. Umehara is one of the greatest archaeologists that Japan has ever produced. His publications so far number 120 books and as many as 944 articles. Even his new post-war publications include such notable items as *Môko Noin-ula hakken no Ibutsu* 蒙古ノインウラ発見の遺物 (*Remains found at Noin-ula, Mongolia*), *Senoku Seishô Shinshûhen* 泉屋清賞新收編 (*A Catalogue of New Acquisitions of Chinese Bronzes of the Sumitomos*), *Shinshû Senoku Seishô* 新修泉屋清賞 (*A New Catalogue of Chinese Bronzes of the Sumitomos*), *Inkyo* 殷墟 (*Yin-hsü: Archaeological Remains from the Yin Sites*), *Nihon Kogyokuki Zakkô* 日本古玉器雜攷 (*Some Studies of Japanese Jade Articles*), *Mochida Kofungun* 持田古墳群 (*The Mochida Group of Old Tombs*), *Tsubai Ôtsukayama Kofun* 椿井大塚山古墳 (*The Old Tomb at Ôtsukayama, Tsubai*); and when to these added reprints of works he produced before the war, the total rises to a huge figure. Writing as an archaeologist in *Kôkôgaku Rokujûnen* 考古學六十年 (*Sixty Years of Archaeology*) put out by Heibonsha 平凡社 in 1973, Umehara gave an account of half of his life, and this constituted not just his autobiography but also the story of the development of Japanese archaeology over three reigns, Meiji, Taishô and Shôwa. He has also published a long retrospective article entitled 'A memoir of Professor Shiratori Kurakichi moving along the same road in Far Eastern Archaeology that I have followed myself', in the Toyo Bunko's annual publication, *Shohô* 書報 (No. 5, 1974, No. 6, 1975, and No. 7, 1976). This makes an extremely interesting supplement to his autobiography in *Sixty Years of Archaeology*.

There is another item which should not be omitted from among this group of single, specific collections. This is the collection of the *Committee for the Study of Modern China*, centred round Ichiko Chûzô 市古宙三, simultaneously a professor at Ochanomizu お茶の水 University and research fellow of the Toyo Bunko. This is a single huge collection of research materials

concerning China since 1840, that is to say, since the Opium War. It is a virtually exhaustive collection covering about a century of modern China, including printed books and microfilm from China, Japan, Europe, America and the whole world, and catalogues of some categories have already appeared. It is now some fifteen years since the foundation of the committee in November, 1959. Not only Japanese but many foreigners, too, have come to make use of its library or other facilities. Up to now, the work has been financed by three American institutions, the Rockefeller, Ford and Asia foundations and by one Japanese, the Mitsubishi foundation. Certain semi-patriotic citizens, accustomed to the extreme sparingness of the Japanese in regard to aid for research, have been appalled at the aid in hundreds of millions received from the American foundations. And, convulsed with anger, they have protested against this research committee as turning into a tool for American studies of China and an accessory to American aggression. But, looking back from the present time, when books costing more than ¥10,000 a volume have been published and we have become used to counting in hundreds of millions, we can only conclude that receipts on this scale show with what wretched research conditions Japanese scholars have become accustomed to carrying on their work. Scholarship costs money. This is most especially true in the case of modern Chinese history, a field in which no thorough research worthy of the name can be hoped for without a great deal of material and that materially properly organised. The Japanese government quite readily sanctions research grants in hundreds of millions for work in the natural sciences, but when it comes to the humanities, it always tends to think in terms of very small sums on a make-shift basis. The government authorities concerned would do well to consider the fact that, according to the figures for 1973, the West German Deutsche Forschungsgemeinschaft allots to the humanities half the amount allotted to the natural sciences, and that the Rockefeller, Ford and Asia foundations made research grants to the *Committee for the Study of Modern China* of a total of ¥106,000,000 during, respectively, 1955-1959, 1962-1966 and 1962-1969; and in the light of these facts, amend their habitually cheese-paring ways of thought. It goes without saying that the *Committee for the Study of Modern China* is a part of the Toyo Bunko.

The foregoing is an outline of the books held by the Toyo Bunko. The total is about 600,000 volumes. This is an insignificant fraction of the main library of the National Diet Library. The staff allotted to it numbers eight. This is just 1% or less than that of the main library. This may suggest the smallness of its scale. Nor is it only in comparison with the National Diet Library. Compare it with the British Museum Library, or France's Bibliothèque Nationale or the American Library of Congress, and the Toyo Bunko becomes a trim little affair, nothing in comparison with these. But from a different point of view, regarded as a specialist library for Asia, the comparative importance of the Toyo Bunko is suddenly enhanced. As such, it may

rank with the various libraries mentioned or, in a number of fields, surpass them all. One can tell this from the story of Gotô Sueo, mentioned above, and one could adduce parallels without difficulty. In fact, to cut a long story short, it is probably no exaggeration to say that the Toyo Bunko is probably almost unique in the world. What turns the Toyo Bunko thus constituted into the Toyo Bunko that now exists is its research institute.

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According to *Shiratori Hakase Shôden* 白鳥博士小傳 (*A Short Life of Dr. Shiratori*) by Tsuda Sôkichi 津田左右吉 (*Tôyô Gakuhô* 東洋學報, XXIX, 3/4, p. 52: Also *Tsuda Sôkichi Zenshû* (*The Collected Works of Tsuda Sôkichi*, Vol. 24, pp. 149–150), Dr. Shiratori had long had a plan for setting up an oriental research institute and, by the establishment of the Research Department alongside the Toyo Bunko, this plan was, though on a modest scale, realised.

Early in his career, Shiratori persuaded Gotô Shinpei 後藤新平 (1857–1929), President of the South Manchurian Railway Company, to attach a department for scientific research to the Company. He obtained the collaboration of Matsui Hitoshi 松井等, Yanai Watari 箭内互, Ikeuchi Hiroshi 池内宏, and Inaba Iwakichi 稻葉岩吉, and carried out research into the historical geography of Manchuria and Korea, publishing in 1913 *Chôsen Rekishi Chiri* 朝鮮歴史地理 (*Historical Geography of Korea*, 2 vols.), *Manshû Rekishi Chiri* 滿洲歴史地理 (*Historical Geography of Manchuria*, 2 vols.) and *Bunroku-Keichô no Eki* 文祿慶長の役 (*The Campaigns of 1592–1598*). This department for scientific research was closed down in 1914, but, as a result of negotiation, the company assumed responsibility for expenses and the work was transferred to Tokyo Imperial University (Faculty of Letters). Between December 1915 and October 1941, sixteen volumes of *Mansen Chiri Rekishi Kenkyû Hôkoku* 滿鮮地理歴史研究報告 (*The Bulletin of Research in the History and Geography of Manchuria and Korea*) were given to the world. As well as these, *Taiwan Shihô* 臺灣私法 (*Private Law in Taiwan*) and *Shinkoku Gyôseihô* 清國行政法 (*The Administrative Law of China under the Ch'ing Dynasty*) were published, also a series of reports of archaeological excavations in Manchuria and Inner and Eastern Mongolia, carried out by the Tôa Kôkogakkai 東亞考古學會 (*Society of Archaeological Research of the Far East*), together with the *Manshû Kyûkan Chôsa Hôkokusho* 滿洲舊慣調査報告書 (*Report of Research in Legal Tradition and Customs in Manchuria*) (First series, 6 volumes, second series, 3 volumes, 1913–15, and 2 further volumes, 1909 and 1915, also based on documents and fieldwork provided by the scientific research department of the South Manchurian Railway Company). All these publications constituted a body of achievement in the field of oriental research before the war, of which Japan might well be proud. The documentary material assembled at this time was the *Hakusan Kokusui Library* 白山黒水文庫, but this

very valuable collection was totally destroyed, along with the Library attached to Tokyo Imperial University, in the Great Earthquake of 1923.

In 1905, first of all, Shiratori, along with Torii Ryûzô, formed the Azia Gakkai 亞細亞學會 (*Society for Asian Studies*), which, in 1907, he amalgamated with the Tôyô Kyôkai 東洋協會 (*Oriental Society*) and established a scientific research department (*Gakujutsu Chôsabu* 學術調查部) there. Volume I of the *Tôyô Kyôkai Chôsabu Gakujutsu Hôkoku* 東洋協會調查部學術報告 (*Scientific Bulletin of the Research Department of the Oriental Society*) appeared and continued to be published as the *Tôyô Gakuhô* 東洋學報 or *Report of Oriental Society*. The latter journal is still going on and its 60th volume will shortly be appearing, but the research department of the Manchurian Railway Company did not endure, and the scientific research department of the *Oriental Society*, putting all its energies into the production of its *Report*, never fully matured into a research institute in the true sense. With the much increased importance of Japan's position in Asia consequent on the First World War, Shiratori, who was acutely aware of the necessity of expanding East Asian studies carried on by Japanese, "proposed to men of learning in all fields that a single large research organisation should be set up, under state tutelage, and that its tasks should include documentary research, the despatch of explorers and investigators, the training of researchers, the collection of books and of things, and the announcement of results to the world at large. This was while the [Japano-Russian] war [1904-05] was still going on; the opportunity was not yet ripe and the project failed to materialise." (Tsuda Sôkichi, *op. cit.*, p. 52).

Compared with a conception on such a scale as that, the Toyo Bunko is indeed a small scale affair. But, Shiratori's long standing aspiration came to fruition by taking the opportunity of the Toyo Bunko's establishment to set up a research department there and to make the Toyo Bunko not a simple library but a research institute including a library department.

The Research Department was set up with Shiratori as its director with a number of research fellows under him. Before the war these included: Yanai Watari 箭内互 (1875-1926), Haneda Tôru 羽田亨 (1882-1955), Tsuda Sôkichi 津田左右吉 (1873-1961), Ikeuchi Hiroshi 池内宏 (1879-1952), Harada Yoshito 原田淑人 (1885-1974), Katô Shigeshi 加藤繁 (1880-1946), Wada Sei 和田清 (1890-1963), Hamada Kôsaku 濱田耕作 (1881-1938), Umehara Sueji 梅原末治 and Hashimoto Masukichi 橋本増吉 (1880-1951). Not all of them, however, were research fellows at the same time. Thus, Umehara was added on the death of Hamada, and latest of all, Hashimoto Masukichi. Apart from Tsuda Sôkichi and Hashimoto who were professors at respectively Waseda University and Keiô University, the research fellows were all professors or associate professors at Tokyo or Kyoto Imperial Universities, and did not work as full-time researchers at the Toyo Bunko. The main post of the Director Shiratori himself was as professor at Tokyo Imperial University

until his retirement in 1925. And Izushi Yoshihiko 出石誠彦 (1896–1942) who was in charge of the office of the Research Department was a professor at the Kôtô Gakuin (Higher School) attached to Waseda University.

It was hoped that these research fellows would provide a link between the Toyo Bunko and the learned world in general. It was for this reason that they were chosen from the two imperial universities and Waseda and Keiô whose departments for dealing with oriental studies were comparatively well equipped.

Apart from research, the Research Department has carried on, up to the present day, the compilation and issue of four types of publication (a volume a year each): (1) *Toyo Bunko Ronsô* 東洋文庫論叢 or Monographs in Japanese; (2) *Toyo Bunko Ôbunkiyô* 東洋文庫欧文紀要 or *Memoirs of the Research Department of the Toyo Bunko* (in European languages); (3) *Toyo Bunko Sôkan* 東洋文庫叢刊 which consists of reprint or reproduction of rare books and other materials; and (4) *Toyo Bunko Ôbun Ronsô* 東洋文庫欧文論叢 or *Monographs in European languages*. It also holds the biannual sessions of oriental lectures in spring and autumn. The *Toyo Bunko Ronsô* or Monographs in Japanese are special studies with no immediate commercial base. These have included such works as Ishiyama Fukuji's 石山福治 *Kôtei Chûgen On-in* 攷定中原音韻 (Chou Tê-ch'ing's 周德清 *Chung-yüan-yin-yün* revised); *Ryûka Kogo Sen* 龍歌古語箋 (*Commentaries on Korean Words appeared in the Ryong-bi-o-chon-ga* 龍飛御天歌, first published in 1447) by Maema Kyôzaku 前間恭作 of whom more will be said below; Harada Yoshito's 原田淑人 *Seiiki Hakken no Kaiga ni miataru Fukushoku no Kenkyû* 西域發見の繪畫に見えたる服飾の研究 (*Study of Dress and Ornaments discernible in paintings discovered in the Western Regions*), Iijima Tadao's 飯島忠夫 (1874–1954) *Shina Kodaishi Ron* 支那古代史論 (*On Ancient Chinese History*), Katô Shigeshi's *Tôsô-jidai ni okeru Kingin no Kenkyû* 唐宋時代に於ける金銀の研究 (*Study of Function of Gold and Silver as Money in the T'ang and Sung Periods*), Tsuda Sôkichi's *Dôka no Shisô to sono Kaiten* 道家の思想と其の開展, (*Taoist Thought and its Development*), Hashimoto Shinkichi's 橋本進吉 (1882–1945) *Bunroku gannen Amakusa ban Kirishitan Kyôgi no Kenkyû* 文祿元年天草版吉利支丹教義の研究 (*Study of Christian Doctrine in the Amakusa publication of 1592*); Okada Masayuki's 岡田正之 (1964–1927) *Ômi Nara chô no Kanbungaku* 近江奈良朝の漢文學 (*Chinese Literary Studies in the Ômi and Nara Periods*), etc.: such specialised publications by the most eminent scholars have been issued annually and have set a standard for Japanese oriental studies. At the time of writing, February 1975, the number of these amounts to fifty five.

The first volume of the European language *Memoirs of the Research Department of the Toyo Bunko* was published in 1926. This contained Dr. Shiratori's *A Study on the Titles Kaghan and Katun*, Hamada Kôsaku's *Engraved Ivory and Pottery in the Site of Yin Capital*, Katô Shigeshi's *A Study on the Suan-fu* 算賦, *the Poll Tax of the Han Dynasty*, Hashimoto Masukichi's

Origin of the Compass, and Torii Ryûzô's 鳥居龍藏 (1870-1953) *Les Dolmens de la Corée*. The second and seventh volumes included Kuwabara Jitsuzô's 桑原隲藏 (1870-1931) *On P'u Shou-Kêng* 蒲壽庚, a Man of the Western Regions, who was the Superintendent of the Trading Ships' Office in Ch'üan-chou 泉州 towards the End of the Sung Dynasty, the third, Nakahara Yomokurô's 中原與茂九郎 *The Sumerian Tablets in the Imperial University of Kyoto*, the fourth, Shiratori's *The Queue among the Peoples of North Asia*, Ikeuchi Hiroshi's *The Chinese Expeditions to Manchuria under the Wei Dynasty*, and Wada Sei's *The Philippine Islands as known to the Chinese before the Ming Dynasty*.

As this list shows, the material in the *Memoirs* consists largely of previously published articles and, furthermore, concerns subjects chosen to fall in with the interests of European sinologists and orientalists in the 20's of the present century. Articles have been written more recently for the *Memoirs*, but the rise in prices and budgetary excesses have gradually reduced their number, a truly regrettable state of affairs.

The *Toyo Bunko Sôkan* series issues reprints of rare books or other materials, which, in principle, inevitably involve minute research. One may cite such reprints as Ennin's 圓仁 (794-864) *Record of a Pilgrimage to T'ang China in Search of the Law* (*Nittô Guhō Junreikōki* 入唐求法巡禮行記), Jōjin's 成尋 (1011-1081) *Record of Visiting T'ien-t'ai and Wu-t'ai Mountains* (*San Tendai Godai San Ki* 參天台五臺山記), a facsimile reproduction of the section on *jamchi* or postal relay, contained in the *Yung-lo ta-tien* 永樂大典. Then there are such items as *Glossary of the Yaeyama Islands Dialect* (*Yaeyama Goi* 八重山語彙), by Miyara Tōsō 宮良當壯, *Illustrated Record of the Mongol Invasion* (*Mōko Shūrai Ekotoba* 蒙古襲來繪詞), belonging to the Imperial Household, *Records of the Conversations of the Things Seen and Heard by the Ambassadors sent to Europe in 1582-1590* (*Tenshō nenkan Kenō Shisetsu Kenbun Taiwaroku* 天正年間遣歐使節見聞對話錄) by de Sande, *Transliteration of the Mongol text of the Secret History of the Mongols* (*Onyaku Mōbun Genchō Hishi* 音譯蒙文元朝祕史) by Shiratori, *A Polyglott Dictionary of Manchu, Chinese, Mongolian, Tibetan, and Uighur* (*Wu-t'i Ch'ing-wên-chien* 五體清文鑑), *Catalogue of Ancient Korean Writings* (*Kosen Sappu* 古鮮冊譜) by Maema Kyōsaku, *The Secret Chronicles of the Manchu Dynasty* (*Tongki Fuka Sindaha Hergen I Dangse* or *Man-wên Lao-tang* 滿文老檔 translated into Japanese and edited by Kanda Nobuo 神田信夫 and others), *Historical Account of the Kingdom of Siam* by Jeremia van Vliet, 1640, by Iwao Seichi 岩生成一, the *T'ung-ch'ing Yü-lan Yü-ti-chih-t'u* 同慶御覽輿地志圖 (*Atlas and Gazetteer of Annam in the latter half of the 19th century*) by Yamamoto Tatsurō 山本達郎, *Kai Hentai* 華夷變態 (*Historical Materials on Sino-Japanese Relations in the Edo Period*) by Ura Renichi 浦廉一 (1895-1957), the *Ch'in-ting Hsi-yüeh T'ung-wên-chih* 欽定西域同文志 (*A Polyglott Dictionary of Geographical and Personal Names of East Turkestan*), *The First Voyage of the English to the*

Island of Japan by John Saris, and the Sanskrit text of the *Abhisamayālamkāra'ālokā Prajñāpāramitāvyaḥkhyā* of Haribhadra edited by Ogiwara Unrai 荻原雲來 (1869–1937). The series also includes three works published with the help of the National Diet Library: *Marco Polo*, said to have been published in Antwerp in 1485 (the first printing of the Latin text of the Pipino edition); *A Latin-Portuguese-Japanese Trilingual Dictionary* published in 1959; and *Historia del Regno di Voxu del Giappone, dell'antichita, nobilita, e valore del suo re Idate Masamvne, delli favori, c'ha fatti alla christianita, . . . E dell' Ambasciata che hà inuiata alla Stà, di N. S. Papà Paolo V . . . Scipione Amati, Roma; MDCXV*. The Toyo Bunko possesses the originals or photographs of most of these reprinted texts.

All of these are very valuable materials. Among them, Shiratori's retranslation of the *Secret History of the Mongols* is valued throughout the academic world in connection with studies of the original text of the work, along with the retranslations of it made by the Dakhur, Merse (not seen by the present writer), the German, Erich Haenisch, the Japanese, Hattori Shirō, the Frenchman, Paul Pelliot, the Hungarian, Louis Ligeti (Ligeti Lajos), the American, Francis Woodman Cleaves, the Italian, Igor de Rachewiltz, and such scholars as A. Mostaert, N. Poppe, G. Doerfer and J. C. Street. Maema's *Kosen Sappu* 古鮮冊譜 (*Catalogue of Ancient Korean Writings*) gives the title, author, date of publication, whereabouts, together with a note on the contents of each item, of every book compiled or published in Korea up to about 1910, that is, the end of the Li Dynasty and the beginning of the Japano-Korean union, and it may be compared with the *General Catalogue of the Ssū-k'ū* of Ch'ien-lung 乾隆 (*Ssū-k'ū ch'üan-shu tsung-mu ti-yao* 四庫全書總目提要). Maema then completed and added to this work and produced a similar kind of explanatory catalogue called *Korean Titles* (*Sensatsu Meidai* 鮮冊命題). This might be said to correspond to the *Concise Catalogue of the Ssū-k'ū* (*Ssū-k'ū ch'üan-shu chien-ming mu-lu* 四庫全書簡明目錄). It is probably because, through the latter is more recent, the former is more detailed, that the Toyo Bunko published the first volume in 1944, and the second and third in 1956 and 1957 respectively. At the end of the work, there is appended a short life of the author by Suematsu Yasukazu 末松保和. The text consists of a total of 2,031 pages of large format and is an almost complete catalogue of all old Korean publications. When the first volume was published, the war situation was becoming more and more critical, so, fearing the possibility of war damage, we immediately sent it off to various parts of the country, while a fairly large number of copies was distributed to Korean scholars, libraries, schools and other research organisations. The Toyo Bunko fortunately escaped war damage, but the result of these measures was that the first volume was soon out of print. However, in the summer of 1969 a pirated edition appeared in Seoul, so that it is now not necessarily very difficult to acquire a complete copy of the famous work, though unfortunately the name

of the publishing company does not appear in the pirated edition.

Maema is one of Japan's most eminent Korean scholars and he wrote numerous articles. One of his unpublished works is *A Compendium of Korean Songs* (*Chôsen Kakyoku* 朝鮮歌曲), of which, before the war, he presented one fair copy to Seoul Imperial University and another to the Toyo Bunko. In the Toyo Bunko copy, there is a preface dated April, 1931. Meanwhile the copy presented to Seoul University has appeared in another pirated edition from Jyeong-yang-sa 正陽社 Company in Seoul in May, 1951, with the author's name deleted, as the third volume of *Gug-go chon-seo* 國故叢書 or *National Encyclopaedias*. It is entitled 校註歌曲集 or *Annotated Collection of Songs* and is valued as the basic study in the field of Korean songs. However, it looks as if the copy presented to the Toyo Bunko is a somewhat later version in which revisions and additions have been made here and there. It is hardly without reason that visiting Korean scholars of their literature invariably come and inspect the Toyo Bunko draft. The Toyo Bunko is planning to publish a reproduction of this draft with the object of adding lustre to the work Maema left behind him, and there is also a plan of possibly applying to a suitable press in Seoul.

In 1912, Maema retired from his interpretership with the Government General of Korea, moved to Tokyo, and buried himself in the study of the books he had collected over many years. Then, in 1930, he moved to Fukuoka, where he died in January, 1941. On two occasions, in 1924 and 1941, he presented some of his books to the Toyo Bunko. His string of publications, including *Ryûka Kogosen* 龍歌古語箋, *Keirin Ruiji Reigenkô* 雞林類事麗言攷, *Kosen Sappu* 古鮮冊譜, which appear in the *Toyo Bunko Ronsô*, were done at this period, but he presented the several hundred thousands of cards which he had made in his long life of study to the Korean Language and Literature Institute in the Faculty of Law and Literature of the Imperial University of Seoul. These principally recorded the meanings of single words of medieval Korean, their usage taken only from documents he had seen with his own eyes, and they thus constitute what one may call a treasure house of Korean language study. It is not clear just when Maema presented this material to the Imperial University of Seoul, but, putting together what may be learned from people who have seen it, one is led to suppose that it was in 1940 or earlier. However, at the end of the war, these cards disappeared. This was doubtless the work of someone aware of their existence and their value, but we must continue to hope that they are still in existence somewhere and that at an early date they will be given to the world in some form or other.

Recently *Collected Writings of Maema Kyôsaku* (in 2 vols.) (*Maema Kyô-sagu Chosaku-shû* 前間恭作著作集), compiled by Professor Hamada Atsushi 濱田敦, has been issued by the Japanese Language and Literature Institute of the Literature Faculty of Kyoto University, and a number of his writings, including the *Kango-tsû* 韓語通 (*A Korean grammar*) are appearing in repro-

duction. Though the items collected are not so very numerous, they are each sufficient to give an idea of Maema's stature as a Korean scholar.

The Toyo Bunko Ōbun Ronsō has consisted from the start of monographs written in European languages, while at the Oriental Lecture Sessions we hear reports on the results of some special research from four or five speakers, each speaking once or sometimes more. Summaries of these used to be published annually in the *Shigaku Zasshi* 史學雜誌 (*Journal of Historical Studies*) before the war, and, since the war, they have appeared in the *Annual Report of the Toyo Bunko* 東洋文庫年報, and then, since 1969, in the *Toyo Bunko Shohō* 東洋文庫書報.

All this time, all these publications have been given free of charge to public and private research organisations, both in Japan and elsewhere, and to individual scholars at home and abroad engaged in related studies, and any remainders are distributed to applicants at cost price. The publications of the *Committee for the Study of Modern China*, the *Information Center for Oriental Studies*, and the *Centre for East Asian Cultural Studies* have also mounted up to a very large number, and it is unfortunate that lack of space forbids more detailed introduction of them here. Only concerning the Centre for East Asian Cultural Studies, some more will be said later.

Further, all sorts of catalogues are compiled and put out in the Library Department, which puts on an annual exhibition, and this is all done in very close cooperation with the Research Department.

Before the war, the state of communications was such that the number of scholars going from Japan to Europe or America or from Europe and America to Japan was extremely small. For example, Tsuboi Kumazō 坪井久馬三 (1858–1936) or Shiratori Kurakichi would in turn attend the four yearly international orientalist congress, and this was taken to be a considerable event. But, since the war, it is not unusual for hundreds of Japanese scholars to attend and very large numbers of scholars and students come to Japan from abroad. One may perhaps deduce how well the Toyo Bunko's reputation had travelled abroad even before the war from the already established practice of using MRTB for the *Memoirs of the Research Department of the Toyo Bunko* or from the flood of letters of inquiry for its safety when the war ended, or from the fact that men of all ranks of the army of occupation came to study there. Most striking of all has been the helping hand held out by, principally, American financial foundations when the Toyo Bunko's poor financial plight became known. In other words, the Toyo Bunko's contents and activities are far better known abroad than in Japan. I was myself invited as an overseas lecturer to the School of Oriental and African Studies of London University from 1952 to 1953, and I also visited Germany, France and Italy, and it was as a member of the Toyo Bunko that I was welcomed, rather than as one of the staff of Tokyo University.

There have been all sorts of major changes at the Toyo Bunko since the

war. One of these was the creation of the Toyo Bunko Branch of the National Diet Library in the Library Department supporting with a staff of eight, the total staff of the Library Department being about twenty. Changes in the Research Department have also been notable. One has been the increase in the number of research fellows to about 40, and the creation of a liaison committee for oriental studies with 16 members. The former are divided into eleven sections and are engaged in different cooperative research projects, while the latter take part in all the discussions of the work of the Toyo Bunko as a whole, and are also responsible for maintaining contact with the Toyo Bunko and academic circles at home, which was the principal task of the prewar research fellows. With the number of universities in the country running to several hundred, and many of them having set up departments connected with oriental studies, it is the task of this committee to obtain the participation of the appropriate people in as many universities as possible and so advance the work on a nation-wide basis. These research sections take it in turn each year to publish the results of their work. These publications are widely used not only by Japanese scholars but by researchers overseas also. They include a catalogue of Tibetan books relating to Tibetan history in the Toyo Bunko, made by the Tibetan section; a catalogue of newly acquired Arabic and Persian documents, compiled by the section for historical research on Central Asia and Islâm; a catalogue of books in Manchu and Mongol in the Toyo Bunko, compiled by the Manchurian and Mongolian Historical Research Section, and a study of the Bordered Red Banner; an explanatory catalogue of the Tun-huang documents, produced by the T'ang Historical Research Section; chronological tables of the Sung dynasty (in two parts, Northern Sung and Southern Sung) compiled by the Sung Historical Study Section, as well as an index of biographies of Sung people.

However, the most striking change of all was the appointment of eminent foreign scholars as honorary research fellows with the object of further strengthening links with academic circles abroad. There are fourteen such persons in all. By nationalities, there are two Americans, one Englishman, two Italians, one Australian, one Swede, four Germans and three Frenchmen. There are indeed foreign honorary members of the Japan Academy, but surely not as many as at the Toyo Bunko. Further, since the war, the number of overseas universities, libraries, art galleries, museums and individual scholars, who exchange publications with the Toyo Bunko has risen to three hundred.

In 1961, the Centre for East Asian Cultural Studies was set up at the Toyo Bunko with the help of the Japanese government and UNESCO. The Centre compiles lists of relevant research organisations and of scholars and of their fields of study in Japan, Korea, Hong Kong, Taiwan, Vietnam, Cambodia, Laos, Thailand, Burma, Malaysia, Singapore, Indonesia and the Philip-

pires. It compiles and publishes lists of specialist or general works in the cultural field of their own country by scholars of all these countries. It also compiles and publishes, in annotated English translation, any records of importance for understanding the culture and history of these countries. Among the studies that have been carried out or are being carried out by the Centre in cooperation with specialists in these countries, we may list: *Social Stratification and Social Mobility in East Asia* (1961-67); *Reception of Western Culture in East Asia* (1967-71); *Translation of Western Literature in Japan since 1868* (1967-71); *Traditional Culture in East Asia and its Changing Face (Family, Religion, Language, Modern Literature)* (1969-75); *Study of Buddhist Art* (1970-73); *Trends and Results in Oriental Studies* (1972-); *Regional Characteristics of East Asian Culture* (1973-).

In a word, the post-war Toyo Bunko is pressing ahead with its work, aiming at cooperation both with universities and other research organizations all over Japan and with scholars and public and private research organizations in other countries. Thus, the Toyo Bunko's policy at the time of its creation is developing into an ever more vital and positive activity.

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The aim of the Toyo Bunko is further to perfect its function as a specialized library and specialized research institute for oriental studies; further to extend, at home and internationally, its activities with a flexibility that no other organization can hope to emulate. It aims then to act, both in theory and practice, as a centre for the general use of oriental scholars in Japan.

For these purposes, there are very many things that the Toyo Bunko must do. The first is to render the documentary material more complete. Fortunately, there are yearly additions of much such material, thanks to the help of the Japanese government, various financial groups and the efforts of many other interested parties, but, since the war, there has been an extraordinary increase in published material as a result of progress in oriental studies. However low one may estimate, it is necessary to budget for a sum of two hundred million yen every year, if one is to make something approaching a complete collection. The establishment of the Toyo Bunko Branch of the National Diet Library has been of immense assistance in this respect. Not only does the National Diet Library already possess a vast quantity of books on oriental studies, but it also buys large numbers of new publications every year. We are permitted to make use of all these. From the main National Diet Library are sent all kinds of catalogues, early announcements of foreign books, weekly reports of books presented, bulletins of Asian and African material, as well as cards of newly acquired books relating to Asia and Africa. This cooperation with Japan's largest library adds to the range

and flexibility of the Toyo Bunko in fulfilling its functions. I would like the Toyo Bunko to strengthen its contacts with as many of the country's libraries and research organizations as possible and so collect the cards of their new acquisitions in the field of oriental studies, set up a room for their consultation, make it clear, so far as new acquisitions are concerned, where any item is to be found and make good deficiencies in its own collection.

However, it is not only a question of newly published books or previously published ones not yet acquired. There is the collection of unpublished historical material in libraries and archives all over the world. No serious study of Asian history in the 7th to 9th centuries, and especially the 16th and 17th can be expected unless we have free access to such unpublished material. There are a number of compilations and studies in existence for which part of such unpublished material has been used, but, if we allow ourselves to rely only on such work, we are left in the past. We must now reexamine the historical material for which such compilations and studies were used, and search out and discover new material. To this end, it is absolutely essential to put an end to the age long evil custom of treasuring up historical material and, so far as possible, preventing its being seen, foster any move towards allowing it all to be reproduced, and so that all relevant material anywhere is available for use in one place. At the same time, this necessitates effective measures to ensure the safekeeping of archives and unpublished drafts. And this in turn requires the cooperation of many people and much expenditure. With the object of making a complete photographic collection of the Tun-huang documents, the Toyo Bunko has already collected the greater part of those which are in England and France, but it is also pressing on with a plan to index by photographs all the paintings discovered at Tun-huang which are scattered all over the world. It is also proposing to do the same about inscriptions or rubbings of them anywhere in Asia outside Japan.

A library which collects and makes material available by photography is called a 'photothèque'. And the Toyo Bunko's aim is to constitute a complete 'photothèque' of material of which it does not possess the original. The archives and unpublished drafts to be found in Spain, Portugal, Italy, Mexico, England and Holland are indispensable for the study of Asian history from the 16th and 17th centuries onwards. For material on Japan, a vast body of microfilm has been collected by the Japan Academy and the Historiographical Institute (Shiryô Hensan-jo), but no attempt is being made at a systematic collection for the rest of Asia. For example, whenever I have in my hands such material as the Indian section of Antonio da Silva Rego's annotated edition of *Documentação para a História de Missões de Padroado Portugêses do Oriente* (12 volumes published, 1499 to 1582, 1947-1958, Lisbon) and the Insulindia (now Malaysia) section of the same collection of material, edited by Artur Basilio de Sá (5 volumes published, 1506 to 1595, 1954-58,

Lisbon), *Documenta Indica* edited by Joseph Wicki, S. J. (12 volumes published, 1540 to 1583, 1948–1972, Rome), or the *Sinica Franciscana* begun by Anastasius Van Wyngaert, of which I have seen 7 volumes published, from the 13th and 14th centuries to 1681, 1920–1965, Quaracchi–Firenze and Rome, I cannot but think how splendid it would be if we could publish, or, failing publication, have photographs of such material as, at least, the collections of material on China made by the Society of Jesus or European merchants, and so be able to make use of it without leaving Japan.

One of the books that, in this sense, has excited me most recently has been Michael Cooper, S. J.: *Rodrigues the Interpreter*, New York and Tokyo: John Weatherhill, 416 pp., published in 1974. This is the most detailed biography of Rodrigues Tçuzu (1563–1633) so far written. The account of how this man, having moved from Japan, went north from Macao, where he had so far served as the Portuguese artillery commander, and interpreter, and earned honour by repulsing the Manchu armies with artillery in Cho-chou 琢州 and Liang-hsiang 良鄉—all this is contained in the *Collected Works of Hsü Kuang-ch'i* (*Hsü Kuang-ch'i chi* 徐光啓集), *A Draft of History of the Ch'ung-chên Period* (*Ch'ung-chên ch'ang-pien* 崇禎長編), the *Hsi-chao ch'ung-chêng-chi* 熙朝崇正集 and the *Chêng-hsiao Fêng-pao* 正教奉褒. However, Cooper, using documents of the Society of Jesus has supplemented this with an astonishingly detailed account of the man's participation in commercial ventures between Macao and Canton. It is just these things which are central to Rodrigues' activities in China. Few books recently have so well demonstrated the necessity of basic documents being available. These missionaries had dealings with people of widely differing rank, from the emperor and his highest officials down to the general public. Aware as they were of the state of things, these people realized the usefulness of cementing good relations with the high officials and the educated classes. But, they gradually laid aside the importance they attached to relations with these high social levels, and even their reports to the Holy See changed by degrees from being concerned with Chinese society in general, as they had first been, to business-like reports concerned, principally, with their missionary work. But, it remains true that these missionaries' accounts constitute one of the most useful sources for our knowledge of Chinese society and especially of the condition of the general public. In other words, it must be admitted that merely the records made by the educated classes, such as we generally use, are thoroughly inadequate for gaining a true picture of Chinese society. I am fully aware how difficult and time consuming would be the acquisition of such material. But, the Toyo Bunko should act in the spirit of Yü-kung 愚公 who moved the mountain and move forward, be it only a fraction of an inch.

Anyone who happened to see the readers column of the *Japan Times* of 30 January 1975 will have noticed a letter from Professor Richard N. Frye of Harvard University, written from Iran and expressing his heartfelt

admiration of Japan as being the one truly international country in the world. This great figure in Iranian studies came to Japan for the first time at the end of 1974 through the good offices of Prof. Honda Minobu 本田實信, then of Hokkaidô University, and during his stay of only a month made contact with scholars in his field. Remarking, by way of preface that his travels and stays in almost every part of the world have given him a standard of comparison, he declared without hesitation that Japan was the only country in the world successfully to reconcile its past culture with its coming culture, and that, by its absorption and understanding of all kinds of foreign cultures, it deserved to be the teacher of the rest of the world. When one looks back on the lightning speed of Japan's development at each contact with Asian continental culture or western, one realizes that Professor Frye is not exaggerating but putting his finger on the very essence of Japanese cultural activity. The professor spoke at the Toyo Bunko, too, and no greater encouragement than these words of his could be given to those concerned in making the Toyo Bunko a centre for cooperative use not only in Japan but in the world.